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852 There is a ceremony held over a child when it just begins to walk. . . . . Men and women who know how may carry on this ceremony for the child. They get [787] the power through Child of the Water [the culture hero].[4] It is done to keep the [776] child healthy and strong, and because Child of the Water, when he started to walk, had a ceremony like this one.

[574] The family . . . . has to have a lot of meat and fruit ready. A feast is announced just like the one held at the girl's puberty rite. Many are invited. When a boy goes through this ceremony, they call him Child of the Water. When a [776] girl goes through it, they call her White Painted Woman [the mother of the culture hero]. Every child should go through it.

When my son first began to walk, he had a good ceremony. T. and Old Man D. carried it out. They had power from Child of the Water.

[292] D. directed my wife in the making of the buckskin outfit. It has to be made [531] from the skin of a black-tailed buck for a boy. In D.'s ceremony just a shirt and moccasins are made for the boy. For a girl the outfit has to be made from the skin of a black-tailed doe. Crescents and stars and crosses were the designs. The same designs are used on the girl's clothes when the ceremony is for a girl.

[821] They wait for the new or the full moon before beginning this ceremony. This time they waited for the new moon. They start just as early as they can. Early in the morning many came to the place where I lived. We had plenty there [431] for them to eat. We had presents for everyone, too—fruit and tobacco and other things. J. B. helped me with this because he wanted the ceremony held. He is a relative on my wife's side. My father-in-law brought some of these things too, and his sisters helped also. My wife's sisters helped with the cooking.

[526] They had a big hoop-and-pole game[5] going there too. P. and others who knew the ceremony well were off playing this game while they waited for the feast that was to follow.

[788] After some prayers T. marked everyone with pollen. He put some on the head and above the nose of both men and women, the way they do at the girl's puberty rite. This was done just before sunup. At sunrise he took the boy and lifted him toward the east, raising him four times. He did the same to the south and the west and the north. Then he set him down.

852 With pollen he made footprints on a piece of white buckskin just as White
788 Painted Women made them in the story of the killing of the monsters. We took
801 the boy. I was holding him on one side, and T. was on the other. We led him
[773] through these footprints. T. said a prayer about Child of the Water and his first step just as the boy took the first step. He said another prayer for the second step and went on until four prayers and four steps were over. Then the boy took four steps by himself. As he did so, they said, "May he have good fortune." Now we turned the boy clockwise and brought him back, and he walked the four steps in the same way again. Four times we walked him like this. Then we

[4] Actually the rite can be obtained through other sources as well.

[5] For a description of the game see pp. 448–50.

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took him in a clockwise circle four times. After four prayers, T. sang four songs. Then we sat down.

Next T., and after him all the others, marked that little boy just as the girl is marked in the puberty rite. After that, T. prayed, took a drum, beat it four times, and started to sing. All those who knew his songs helped with the singing. Four songs were sung before he stopped. They were about Life Giver [another name for Yusn], White Painted Woman, and Child of the Water, of how the earth was made and how the fruit grew, of how Child of the Water was born and reared under the fire and how the monsters were killed.

Now prayers were said by D., and another set of songs began. The people were dancing in there, women and men, boys and girls. They danced in place. The women uttered that call of applause[6] when the names of Child of the Water and White Painted Woman were mentioned.

There were two more sets of prayers and songs. D. said the prayers. They had me sit in the center with the boy, and they all danced around us. The boy was not bashful. He danced up and down and looked around. He was only about 1 year and nine months old.

D. and T. said the last set of four prayers. When the people playing the hoop-and-pole game heard about this, they all came up, for they knew we had presents there to give and that the end of the ceremony was near.

D. picked up the moccasins. He put pollen on them and lifted them to the directions. He put pollen on the boy's foot and put the right moccasin on first, then the left. "Now you can run," he said. The boy put his foot right in; he was glad to do it. Everyone said, "He's just like his father."

Finally the presents were blessed. D. and T. put pollen all over the baskets of fruit and presents, and a man began passing out these things to the people. He gave some to D. and T. first. He gave them tobacco. Then sweets were passed to the children. Then other gifts were distributed. After this was over, the big meal began. They feasted that day. That night T. lifted the boy up to the moon from the four directions so that he would grow tall.

SPRING HAIR-CUTTING CEREMONY

The spring, usually the spring following the first-moccasins ceremony, "when everything is starting to grow and the grass is coming up," is chosen as the appropriate time for a brief hair-cutting rite. The child is brought to a shaman who "knows" supernatural power useful in safeguarding and training children. The man or woman selected must have thick hair. "If a man performs this ceremony and the child grows up to be a fine one, other parents come to him."

[6] A high-pitched call of the woman, signifying reverent or ceremonial applause.

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[824] vided at these toy encampments, wild peas often serving as the main dish.

[534] Not all the toys that the children make meet with parental approval: "We used to take a flat stick, make a hole through it, [821] put a string through this hole, and run with it. It makes a noise. Our parents did not want us to do this. They would always scold us when we did it. They said it brought the wind." Besides this [534] rhombus or bull-roarer, the children make another object somewhat similar in effect: "There is another noisemaker. We use a piece of hide, cut two holes in it, and put a string through. Then we wind up the string and pull it. It makes a noise. A good [821] many of the old people don't like it. They say it will bring wind too."

The boy whips pellets of mud, lightly stuck at the end of a willow branch, at birds and achieves considerable accuracy with [411] this weapon. He soon learns to make good use of the sling, a diamond-shaped piece of hide to which one looped and one unlooped side thong are attached. The hide is folded over upon itself, incasing a stone which is projected when the sling is swung [824] forward. A piece of elderberry, ash, reed, or walnut from which the pith has been removed, or through which a hole has been worked, is made into a popgun by tamping one end and forcing another piece through until the tamp flies out with a loud report.

857
824 Many a child has learned to braid with wild iris, candy grass, or clover. Little girls pass the time pleasantly making a long string of the leaves of *Dalea dalea* and then arranging it in several strands with leaves interlocking. From the virgin's bower plant and a species of aster the children obtain toy hats, and *Vicia* is employed as a dancing robe. The four-leafed clover is considered lucky, and the children have contests to see who can find one first. They blow into the choisey flower to make a sound that is likened to the call of the fawn. The name of the plant is, accordingly, "that which cries like a deer's child." Beard-tongue buds are picked and popped. "Bird tracks" are made in the sand with Bermuda grass, and a leaf transfixed to Bermuda grass "feet" is called a bird.

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is dressed but before she has eaten anything, the woman gives her yucca fruit with a cross of pollen on it. She first holds it to the directions, motions three times toward the girl with it, and puts it in her mouth the fourth time. This is to give her a good appetite; if she is fed with Indian fruits and piñon nuts and all the good things at this time, the girl will have a good appetite throughout life.

The attendant now advises the girl:

881 793 [271] [413]

She tells her how to drink water through the tube [of carrizo, suspended from the fringe of the dress on the right side], how to scratch herself with the stick [from a fruit- or nut-bearing tree; the scratcher hangs on the left side of the dress]. She tells the girl that she must not scratch herself with her nails, because, if she does, it will leave scars, and that she must not touch water with her lips but must use the tube for eight days or it will rain.

She tells the girl not to eat too much, because she must stay in the tepee most of the time, and she shouldn't go out in the brush much.

She tells the girl that she mustn't go around except where she is told she can go, that she should stay in the tepee most of the time for the four days of the ceremony and then for four days afterward, until she takes these clothes off.

The woman tells the girl not to talk much during this time and not to laugh, because her face will be old and wrinkled before her time if she does. And she tells the girl that for the ceremony and for four days after it she should not wash. She has pollen on, and if she should put her hand in water and wash it off, it would rain like anything. She tells the girl that if it rains and she goes out in it, that will make it rain harder. If the girl gets wet, it will be rainy and spoil the good time of the people. She must not even go to a spring or look up at the sky, for the rain clouds would gather if she did.[1] [821]

And these old women talk to the girl about cooking and women's work too. They tell her to think what it means and to believe what the singer tells her, for, if she does not believe, it will not do her any good. And the girl is told to mind and not to make fun of anyone. She is told that she must not get angry or curse anyone till the ceremony is all over for her, till the eight days are over. For the Chiricahua believe that the disposition a girl shows at the time of the ceremony will be hers all through life. If she gets angry, she is going to be mean the rest of her life. They say, too, that if a girl doesn't mind at this time, bad weather comes. If she is pleasant and goes through the ceremony well, she will always be that way. [868] [867] 881 793 828

And it seems to me that it turns out this way. There's my wife. She went through the ceremony very well, obeyed, and was good. You take C.; she was mean and balky when she was going around that basket. Today she's very mean. My wife went through first, a year or so ahead of C. Then C. went

[1] One informant stated that the singer may not wash his hair during the rite, presumably to prevent rainfall. [533] [302]

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881 535 *The masked dancers.*—As the sun starts to go down, the painting and the dressing of the masked dancers begin. The men who have agreed to dance make their way to a brush shelter erected quite a distance from the ceremonial grounds, for it would be dangerous to the people, and especially to the women and children, to have them "made" in the vicinity of the camps. Since [976] the dancers are impersonating mountain-dwelling supernaturals, a place in the foothills surrounding the level dance ground is most likely to be chosen. There the masked-dancer shaman waits [754] with dancing costumes and paints. The shaman rarely paints [534] the dancers but directs his helpers and prays and sings, accompanying himself with a buckskin-covered pottery drum. Upon [531] this he draws figures, such as that of the sun, in pollen "to keep [789] his voice from becoming hoarse."

[826] The shaman may have some difficulty in assembling a dance 535 group, for the supernatural impersonator must obey irksome restrictions:

> You shouldn't wash the paint off. It sweats off while you are dancing and when you put your shirt on. It is just clay and charcoal. Perhaps the second night there will be just a faint mark left from the paint of the night before. When the next paint goes on fresh, you can't tell that there was any paint on [821] there before. If you do have to get some off, you rub it but do not wash it off, for if you wash, it will cause a big rain to come.

535 784 753 Mistakes during the dance are most dangerous:

> Not many men want to dance; it can cause evil influence. They fear to get into this costume just as they fear a coyote. If the dancer makes a mistake and doesn't do things according to the ceremony, he will get sick. It is dangerous for one dancer to touch another who has been made by a different shaman. The power of one masked-dancer maker may be stronger than that of the other and cause some disaster to a dancer. It sometimes causes a spasm [paralysis] in the [956] mouth, or trouble with the ear or eye, or a swollen face. Then the only way is to go through a ceremony and have the masked dancers blow the sickness away.

The dancer must be quite as particular about other points. If he should place the mask over his head without the proper ritual gestures, he is likely to go mad. He must show proper reverence as well:

> One time I was dancing for D. Three of us were dancing—S., T., and I. It was S.'s first time. He was speaking in English, cursing while they were painting him. You know he is just like a mocking bird; he doesn't respect anything.

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881 As a final gesture of appreciation toward
524 those who have helped make the social aspect of their ceremony
535 a success, the hosts "give a personal present to the women who
431 dance until sunup."

Conclusion.—The final events of the rite should take place in
881 the sun's rays and, if the sunrise is obscured by clouds, the people
533 wait patiently for the emergence of the first beams. As the east-
539 ern skies become lighter, twelve songs, familiarly known as
[821] "stop" songs, close another chapter of the ceremony. One of the last of these, heralding the appearance of the sun, simply repeats over and over:

The sun, emerging,
Says to me, "My grandchild."

The last of this series is a graceful apotheosis of the life-journey upon which the adolescent girl has embarked:

You have started out on the good earth;
You have started out with good moccasins;
With moccasin strings of the rainbow, you have started out;
With moccasin strings of the sun's rays, you have started out;
In the midst of plenty you have started out.

Now the girl faces the east, kneeling on the hide. The space to the east of the ceremonial structure is cleared of all loiterers:

They won't let anyone, even a dog, go across between the sun and the ceremonial structure on the last morning. They say that anyone who does this will get sick and die. I believe it. T.'s daughter didn't think and went across once just as the sun was coming up. She died soon afterward.

881 The sticks which have been erected around the fire pit during the singing are gathered up in clockwise direction, tied in a bundle, and deposited in the coiled basket tray containing the other ceremonial objects.

881 The singer faces the east with the basket before him and sings
533 four songs. Everything is taken out of the basket except white
793 clay. Then the singer faces the girl and puts pollen first on his
[788] own face and head and then on her head. Meanwhile the attendant has mixed water with the white clay in the basket. After
[302] another song, the singer paints a line of white and red on the girl's face. Again he turns to the east. He hands his rattle to a man who comes forward to assist him.

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ment for this. It is like an issue[14] to the boys that comes automatically. This comes from a certain kind of shaman who has to do with war. The drinking-tube is given by the same person and is issued in the same way. The shaman has prayers to the directions. He throws pollen to the directions as he makes these things. The tube and the scratcher have a lightning design on. When the boy comes back, he returns the hat, scratcher, and tube to the shaman. The shaman can use them again for others.

"One who is a novice is different from the others." The difference is in the first instance a ritual one: "The older men treat the novices reverently because these young men are on one of their first raids and there are restrictions upon them." Like the pubescent girl, the novice is identified with a supernatural. "On the raid and warpath the men call the novice Child of the Water." Sacred aspects are further emphasized by behavior and food restrictions:

The novice, when he first gets the tube and scratcher and goes out with the others, cannot turn around quickly and look behind him. He must glance over his shoulder first. And in facing the other way he has to turn toward the sun first; the way they throw pollen. Bad luck would come to the party if this was not done.

If the boy does not use the scratcher, his skin will be soft; the flesh will be no good. He has to use the tube for all drinking. It is a rule that is put upon the boy. If he does not use the scratcher and tube, his whiskers will grow fast.

There is also a very strict rule against a novice having sexual intercourse while he is out.

Another thing: he must use the words that have been taught him. If he disobeys in this, he will be very unlucky.

Novices are not allowed to eat warm food, but must eat it cold. If they have to cook the food, they must let it get cold before they eat it. If the novice eats warm food, horses will not be worth anything to him. He is not allowed to eat entrails either. If he eats entrails, he will not have good luck with horses. Meat from the head of an animal is forbidden to him also.

To these rules various informants have added others. The novice should not gaze upward when he is on the raid or a heavy rain will come. He is not supposed to laugh at anyone, no matter how amusing the situation. He must speak respectfully to all the men and must not talk freely or obscenely about women. He must stay awake until he is given permission to lie down; to go to

[14] The Chiricahua refer to rations and goods distributed by reservation officials and the military as "issues."

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FOLK BELIEFS, MEDICAL PRACTICE AND SHAMANISM

FOLK BELIEFS, MUSCULAR TREMORS, AND DREAMS

ALL items of belief are by no means of equal importance. They range in significance from the trivial to those basic for the ceremonies. Many of them are of no great moment and, indeed, may be uttered half in jest.

They say in the way of a joke that you get a rash from giving things and taking them back all the time. You have to put ashes on the rash, which is called "lice sew you up." If you are stingy, the person from whom you take things says, "I wish you'd get warts" [such warts should be cut off with sinew], or, "I wish you'd get the rash."

Sneezing, which indicates that "someone is thinking of you," may also be treated jokingly:

Upon sneezing, they say, "I am still here for you," or, "Sometime we will see each other again, sweetheart." Once two old men and I were together. One sneezed, and he made this remark. The other told him, "Nobody is thinking of you, you old fool! All that means is that you're catching cold."

Yet some regard the sneeze as an ominous sign and pray to the culture hero or exclaim, "May it be well!"

When the ear rings, "someone is talking about you," and young people think the speaker is one of their admirers. Some persons regard a frequent buzzing in the ear as a sign that good news will be heard; others say it is the calling of a dead relative. A burning sensation in the ear is a harbinger of cold weather.

Rings around the sun and moon indicate change of weather, rain, or snow. Rain will come if a horned toad or a snake is killed and turned on its back, if a dog rolls on the ground, if there is a good deal of drumming in the camps or much singing of masked-dancer songs. Smoke from a big fire kindled on a still night will cause clouds to gather. The crescent moon "is draining" when its tip is pointed downward, and rain falls. "A dark, heavy, pouring rain is male; a light rain when the horizon seems bright nevertheless is called female rain."

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nevertheless is called female rain." To stop rain or snow, lice are hunted and tied to a rock with sinew; or an individual may draw a charcoal ring around his anus and lift his buttocks to the sky to bring the sun out. Sudden storms are regarded with fear. "If it doesn't look like rain, but then the wind and dust come up suddenly and it starts to rain, it brings news—bad news of death. If someone is very sick and this happens, it means he won't last. I have seen it happen."

Various things are seen in the half or full moon, the most common being walnut or cottonwood trees and a human face. Some persons think that watching the sunrise or sunset colors will cause sickness. Warts are also the penalty for pointing to heavenly bodies with the fingers; only the thumb may be so used.

Pulling out gray hair is said to make it grow faster; it is also held that one who brings water and drinks first himself will grow old quickly. It is forbidden to step over a person who is sitting or lying down: "If someone starts to step over you before he sees you, he has to go back. If he has already stepped over, he has to step back." Because it "may cause a severe pain in the stomach, food which is being cooked is not stirred with a knife." Eating frogs can result, it is thought, in bowlegs. Blood and tobacco are considered incompatible:

> My people don't want any blood around when they smoke. If there is blood on the hands, they will get it off before they smoke. If a person has a knife with blood on it, he cleans it up or puts it away before he smokes. He will have bad luck otherwise.

Much of the cosmology is expressed in terms similar to the beliefs already enumerated. Thus, the pitching of a flour-laden burro explains the Milky Way; an earthquake is the crying of the earth over an approaching epidemic; eclipses, either of the sun or of the moon, warn of epidemics also and necessitate a masked-dancer ceremony to ward off the disaster; a shooting star points to an advancing enemy; of a cloudburst it is said, "The sky is old and has split there; when it is sewed up it will be all right."

Of greater significance than such beliefs is a diagnostic sign, a muscular tremor, which few fail to heed at some time in their lives:

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COSMOLOGY AND SUPERNATURALS

793 Ritual, poetry, and prayer often refer to the time "when the earth was new" or "when the earth was created," yet there is no tale that describes the event. Parents, in talking with their [796] children, credit Life Giver with the creation of the universe, but they offer no details and expect that faith in this deity will be later supplemented by interest in some more concrete manifestation of supernatural power.

•821 Ideas concerning the relations of the earth, the heavenly bodies, and the forces of nature are often associated with personal supernatural power or with folk beliefs:

We did not discuss whether the world was round or flat. The old people used to say that the sun is as large as a mountain. I think that the sun and moon are in fixed position and that the heavens move. There are men who get power from the sun. They have songs and prayers directed toward the sun. It is thought that the sun goes into the sky at an eclipse. The moon does this too. [778 782 533]

During the summer rainy season the sun has a moccasin string made of rotten material, and it breaks and breaks. The constant rain makes it rotten. That is why we have a long day; he cannot move fast. But during the winter the sun uses yucca fiber for a moccasin string and goes pretty fast, for he does not have to pause much to bother with his moccasins.

The moon is as big as the sun. Darkness interferes with the moon; therefore, we do not get so much light from the moon. The stars are thought to be pretty big too, as big as the moon or sun but set back farther. We notice that some are fixed and some travel, but we do not distinguish the two kinds by name.

A sun shaman would know all about the sun. But I'm no authority. I can only tell you what I've heard. I don't think that what I know amounts to much. I know that different men are telling stories in different ways. They may say that what I say isn't so. That's why I don't want to go into details. [756]

[784] Consultations with other members of the tribe revealed some disagreements in details but left a similar impression of the unorganized state of the cosmology.

Feminine qualities are attributed to the earth, and one informant definitely stated, "The earth is thought of as a woman." Moreover, in all ceremonial contexts the earth is called by a term that is said to mean "Earth Woman."[4] But, except to a few [778 756]

[4] Dr. Hoijer claims that he cannot analyze the word to give this meaning literally and says that it is an instance of folk etymology.

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shamans who obtain supernatural power from our planet, the earth is not personified, nor does it appear as a supernatural in the myths.

What attention is given to the sun, stars, and constellations by those who do not claim supernatural power from them is for the practical purpose of computing the passage of time and the change of seasons. [805]

Much more determinate is the place of thunder (or lightning): 821 776

This is what I have heard about the lightning and thunder. I don't know what kind of people they are, but they are people. My parents and even older people used to tell me that they were just like humans in appearance. Some of them are good people and some are bad, just as people are here on earth. A good thunderstorm passes over with a good time for all. It does no harm; no one gets struck. But the bad ones go along hitting people, knocking down trees and destroying things. They say that the homes of these people are in the clouds. Thunder People is what they call them.

Lightning is the arrow of the Thunder People. I hear ceremonial songs, and in them they mention the "arrows of lightning." Not in my father's time or my grandfather's time did the Chiricahua make arrowheads of flint that were good to kill anything with. The flints they used are found around and are called "lightning's arrow" or "thunder's arrow." Some people say that they were made by men, but some Chiricahua say that flints like these are shot during a thunderstorm by the Thunder People. [823] [172]

. . . . They are persons and you can get power from them. They have children; they are just like regular people. Any of them can cause you to be struck by lightning. . . . . The Thunder People send lightning to punish some. Or, if someone did something bad to a man who "knew" Thunder, he could send lightning to avenge himself. [778]

The flash is the flight of the "arrow," and the noise is the shouting of the real person, the one who is back of lightning and thunder.

At one time, runs a tale, the Thunder People acted as hunters for humans and with their arrows killed all the game the tribe could use. Ingratitude moved them to withdraw their support. It is important to court no risk of offending these well-armed inhabitants of the sky: [773]

During a thunderstorm we go, "*pi*ɜ, *pi*ɜ," in imitation of the bird called *pi*ɜ*e* [nighthawk]. This bird, a speckled one, flies around on cloudy days near evening. It swoops and darts around so fast that it is hard even for lightning to hit it. Therefore, we use its call. It is just like making believe that we are that bird during the lightning, and then it is hard for it to hit us too. [825] [789]

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821 Another thing to do when the lightning flashes is to make a spitting noise and
789 say, "Let it be well, my brother, Lightning," or to say, "Strike high, my
539 brother." Thunder you call grandfather when it hits close. When lightning is very close and sounds just as if it is going to tear up the ground, you say:

"Continue in a good way;
Be kind as you go through;
Do not frighten these poor people;
My grandfather, let it be well;
Don't frighten us poor people."

753 Sickness induced by or through Thunder is frequent, and special practices and curative rites have grown up to cope with such disorders.

773 Through the mythology an association is established between
776 water and lightning. In most versions of the birth of the culture
821 hero, his mother is impregnated by Water, but in one variant
823 Lightning strikes at the divine woman four times and thus causes her to conceive Child of the Water. Another version, after describing the impregnation by Water, relates that Lightning tests the hero, discovers him to be his son, and later helps him conquer a giant.

Another myth tells of a quarrel between Thunder and Wind concerning their respective abilities. They separate, to the great detriment of the earth. Finally a meeting is arranged, and, with Sun as mediator, they agree to labor together once more. As an aftermath:

The breathing of the thunder created four persons, and these were sent out in the four directions, and they were told that, whenever the earth trembles, they should come to the center. Lightning and Wind used their power to make the earth as it was before, with green grass and the proper amount of water.

773 The existence of the earth, the heavenly bodies, and natural
776 forces sets the stage for the appearance of the animals of the
825 mythological period. These animals look and talk like men. Coyote, usually a trickster with few redeeming qualities, turns benefactor for a short interval by stealing fire from those who have hoarded it and spreads it throughout the world. But, by opening a bag which he has been told to leave untouched, Coyote looses darkness. This is acceptable only to the night prowlers and fierce animals; the birds and the small harmless creatures

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Jesus), comes into possession of a book. Its loss will result in the captivity and misfortune of his people. At his death the book is burned, according to custom, with the rest of his possessions, and the dire results foretold come to pass. Stories of this man and of another who followed him and had a like adventure (Kantaneiro)[5] have a distinctly biblical flavor.

There are two other sets of supernaturals—the Mountain People and the Water Beings. The Mountain People are of more importance than any supernaturals so far mentioned, with the possible exception of Child of the Water and White Painted Woman. They are not mentioned in the stories of the period when the animals spoke like people but appear in a separate series.

There are people in the mountains who are just like us. They are not masked dancers, but they make masked dancers just as we do here. Those they make can take off their masked-dancer costumes and dress as we do. We hear the people drum in there and we hear the masked-dancer performance too. We hear words in there when we listen at cliffs or mountains, but we can't see the people. We call all these people in there Mountain People. They live in these mountains and have many children. There are girls, boys, women, and old men there. The real masked dancers are the masked dancers of these people.[6]

Two kinds of Water Beings are mentioned. One, a beneficent supernatural, is called Controller of Water:

He is some man, not of this earth. He is the one who controls the water. I hear of him in the songs, the ceremonial songs. In those songs and in prayers they talk of Water Controller who sits at the water gate and stops the water. They hold up their hands and sing, "Controller of Water, please give us a little water." He lives up above somewhere. He is only mentioned in the ceremonies that belong to different people. Some sing that his shirt is of clouds of different colors. Some say that he wears a shirt of abalone.

He holds the rain. He lets it loose or shuts it off. You sing to him if you know his song. If people believe and learn his song, they can get rain.

[5] In 1909 M. R. Harrington, who was gathering specimens from Chiricahua Indians in Oklahoma for the museum expedition supported by Mr. George G. Heye, obtained a story which associated Kantaneiro with the Mountain Spirits (see M. R. Harrington, "The Devil Dance of the Apaches," *Museum Journal* [Philadelphia], March, 1912, pp. 6–9).

[6] The name "Mountain People" will be used to refer to the total population of mountain-dwelling supernaturals; the term "Mountain Spirits," to those of the Mountain People who act as dancers. It is the Mountain Spirits who are impersonated by the masked dancers of the Chiricahua.

773 797 177 776 776 821 [535]

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756 778 789 [726] Supernatural power further protects the warrior against his enemies by making him invulnerable to their arrows and bullets. The control of weather and natural events are other objectives of ceremonialists:

756 778 789 821 There is a ceremony to bring rain when it is very dry. Then we get rain by calling on White Painted Woman and Child of the Water. The world is White Painted Woman. The thunder is Child of the Water. Sand, a whitish sand from Old Mexico, is used in this ceremony to call the rain. It is blown to the four directions. Also Lightning is called on when the sand is blown, and a blowing noise, "Hoo, hoo!" is made. In the prayer there is mention of the number of days it should rain.

I have a ceremony which, if carried out on the desert, would cause a sandstorm. But this would be uncomfortable for the people, and so I dislike to do it. It is a prayer. I used it when men were going to make a raid for horses so that they could get away without being detected. I throw sand into the air, blow against it four times, say the prayer, and it causes sand to blow around so thick that you can't see.

The length of day or night can also be controlled through power:

[726] When he was on the warpath, Geronimo fixed it so that morning wouldn't come too soon. He did it by singing. Once we were going to a certain place, and Geronimo didn't want it to become light before he reached it. He saw the enemy while they were in a level place, and he didn't want them to spy on us. He wanted morning to break after we had climbed over a mountain, so that the enemy couldn't see us. So Geronimo sang, and the night remained for two or three hours longer. I saw this myself.

753

MEDICAL PRACTICES

[755] *The nonritual treatment of ailments.*—Though it is true that most of the ceremonies deal with ill-health, it does not necessarily follow that all sickness must be treated ceremonially. An individual may become sick through surfeit or through want; he may weaken himself by overexertion; he may suffer injury because of carelessness or needless daring. Advancing years bring [886] their infirmities; old age "can kill you." "There are several ail- [164] ments you can get by not taking care of yourself, by foolishness—such things as tuberculosis and venereal diseases." Of course, in any particular case, the reasoning may be reversed, and a malevolent person or force may be blamed finally for the trouble.

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825 [753] The "sickness" brought by the horse is the injury suffered in an accident for which a horse is held responsible.

If the spider or its web is not molested, there is no need to worry about this insect. But, as an informant explained, "We are all taught not to kill spiders. The spider has power and can do harm if angered."

The Chiricahua will not walk into a spider web. They call the strands of the web sunbeams and say that, if you damage these, Sun will make a web inside you and kill you. The spider web is connected with the sun because it looks just like a sun as it hangs there.

• [821]

825 783 If you kill a spider, the same thing will happen. If you do kill a spider, there is a rule to follow. If I should kill one, I'd say what I have heard many older people say, "The president killed you." Or they name a white man or someone they don't like—anyone as long as it is not themselves. It's a lie but they do it. They put it off on someone else. This is done, too, when you kill any dangerous insect, like a beetle or a centipede. The danger in killing or injuring a spider is that the next spider will miss the one you killed or hurt and come and harm or bite you.

753 821 [776] The most obvious evidence that the Thunder People are displeased with an individual occurs when he is actually struck by lightning. However, fright is again a powerful sickening agent: "The scare harms you." Lightning is said to be accompanied by an odor which comes from the powder or smoke that arises where it strikes. This powder, if it is inhaled, manifests itself in the ailment recognized as "lightning sickness."

The smoke or dust causes harm as well as the fright. This settles in the body. Lightning sickness affects you inside the body; it affects the stomach. When a person has lightning sickness, he vomits and has a little fever. His feet and hands are cold. He feels sickly and is in poor health generally. Then he should go to a shaman and have a lightning ceremony performed; the sooner the better for him.

A young man described his illness after lightning had struck close to him:

It was so close that I had breathed in all the lightning powder. About two weeks after that I began to be sick. I couldn't eat, and they took me to the hospital. I was sick to my stomach all the time. . . . . I didn't get any better before I went home. My mother-in-law said right away to my wife, "He has the lightning sickness. That powder he breathed in from the lightning has settled in his stomach and turned to frog spittle [i.e., the green growth on stagnant water]."

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Since it is so dangerous when lightning strikes near by, everything is avoided that might "draw" it: 753 821 784

When I was little I was told not to have anything red around when it was raining. Even in camps we used to stick red things under something so they wouldn't show. We consider it dangerous to have red things out during a storm. It is because they draw lightning. Red is connected with lightning. And today the Chiricahua do not like anything red to be around when it rains, like a red blanket. It is covered up or taken off the bed. [822]

During a thunderstorm the Chiricahua refrain from eating, even though the food is prepared and waiting. Eating during a storm causes much lightning, it is thought. Even if nothing else happens, a person who eats during lightning will lose his teeth. [264]

A paint [pied or spotted] horse is dangerous during a thunderstorm. If you are riding one at such a time, you get off. [231]

It is dangerous to have a little fawn around in the rainy season. If they find one, they get scared and let it go, for lightning is likely to strike you if you keep it. [825]

The Mountain People are ordinarily pitted against disease, 776 753
but they may themselves cause sickness if their rules are ignored. "The Mountain Spirits may cause you to become disfigured. [732] That is why the masked dancers do not touch each other. Many [535] are afraid of this sickness." Insanity may be regarded as punish- [784] ment for omission of necessary ritual gestures during the masked- [828] dancer preparation: "If the masked-dancer headdress is put on without ceremony, it makes you crazy; you see the Mountain Spirits all the time."

Menstrual blood.—Menstrual blood is dangerous for males, 841 753
and girls are taught to dispose carefully of pads worn during the flow. The illness suffered by a man or a boy as a result of contact with menstrual blood is always described as rheumatism or malformation of the joints. The most serious form of the malady is contracted from union with a menstruating woman. "The [834] Chiricahua are afraid to have intercourse with a woman during her period. It makes them misshapen and deformed. They be- [732] come unable to straighten their arms or legs. I heard of one man who did this. This man was pointed out to me. He was deformed in this way."

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756 755 command and announces where and when the ceremony is to take place. He is free to enlist the help of the sufferer's relatives and he may direct them to build a special shelter with the door facing the east or to gather paraphernalia and plants.

[784] . Many shamans, as a part of the ceremony, impose restrictions upon those who wish to watch the proceedings:

Some shamans don't allow barefooted people around when they are working, but not all are like this. Some don't allow you to scratch if you want to stay, but not all are like this either. Some tell you that you can't sleep while the ceremony is in progress. When we came to Geronimo's ceremonies he would warn us not to scratch or we would get a choking sensation then and there.

It is usually the close relatives, affinities, and good friends of the patient who are present. If the shaman is known for his dramatic performance, persons particularly attracted to religious spectacles also seek entrance. The shaman decides who may attend. Often fear of impiety or of witchcraft is a selective factor.

The ceremony ordinarily lasts four days, and the events open to the public take place on four consecutive nights, starting after dark and continuing until midnight. These are not inflexible rules, however. Food—often an abundant feast—is provided [594] by the patient's relatives at the conclusion of each night's performance.

756 825 821 798 755 Every shaman has paraphernalia of his own which he uses in his rite. Many of these ritual objects have a logical association with the power source.

Usually, when a person gets power through some animal, he has four tokens of the animal with which he works—perhaps the hide, claws, tail, and paw. If his power is from lightning, lightning-struck twigs may be there. If the power comes from a bird, perhaps the tail feathers of that bird will have a place in the ceremony.

755 756 There are a number of ritual objects which appear in almost every ceremony:

A shaman has pollen, paints, herbs, and a drum. Eagle feathers are usually used. Some wear a cap or a vest of buckskin when they sing. Some have a tray basket at their ceremonies with pollen, paint, and eagle feathers in it.

[821] [798] Pollen, the symbol of life and renewal, is omnipresent on ritual occasions. Tule pollen is used most, but the power may request

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the fire clockwise four times. Then they took a place to the east of the spruce, facing the sunrise. Then F., the shaman, went around the fire once. Then he called to the masked dancers, "Now it's your turn." 731 751 535

They came in from the east and advanced to the fire and back four times. On the fourth time they gave their call. They did the same thing from every direction. Then they went around the fire four times, then around the outside of the trees four times. After that they came in from the east and stood in a single file facing the fire. Then F. told the people to paint the masked dancers. It took a long time. The dancers knelt so the children could reach them, putting their sticks on the ground. 789 796

This started about one o'clock in the afternoon. The night ceremony lasted until morning. Later F. gave a little talk. He said that he didn't think the sickness was going to spread this far but that it was best to make the ceremony to make sure anyway.

The masked dancers not only act to keep illness away but "they can find out what the trouble is when people are sick." If witchcraft is discovered, the impersonators may have to expose the sorcerers. "The dancers should not point with their sticks at the spectators unless the shaman tells them to look for an evildoer. Then they point him out. Usually the leader of the dance group is used for this." 535 755 754

Even the control of the weather is not beyond their function. On several occasions when the performance of the masked dancers at the girl's puberty rite was threatened by stormy weather, I have seen the shaman gesture to the directions with a headdress in order to drive the clouds away. 535 789 821

A myth tells of the freeing of animals from the subterranean land where they were kept by Crow. There is the present belief, perhaps a corollary to this, in "animal homes," places within caves or mountains where the game is hidden. An example will indicate the type of "animal home" story that is common. 825 [793]

About eight or nine years ago there was a big snow at Whitetail. E. was hunting deer over there. He was on horseback. A deer jumped in front of him, and he started after it. He saw it disappear in a cave. Then he came on and met us. He told us, "The old people tell us that the animals come from caves in the mountains, and I believe them now." He told us the story of the deer he had chased.

Two others went to that cave with him. They followed the trail and found a hole there. They dropped a stone, and it sounded as though that hole were very

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726 202 177 We used a mirror. Quivering a beam toward strangers and then casting out a long beam from you means, "Who are you?" The others reply, "A friend," by directing the beam toward themselves and then in a circle toward you. Flashing downward with the beam means, "Come." Flashing to the right means, "Go right," to the left means, "Go left."

726 • 821 One of the chief benefits of star lore, apparently, is to help raiders or warriors find their way about:

I can't tell you much about the stars. I never paid much attention to it. But you take a man like L.: he's been out at war many times. He has had to go by the stars. He knows all about them and what direction they are moving in.

726 805 211 Timekeeping devices are important to the warriors and to those awaiting their return:

Suppose you had promised someone to be somewhere in a certain number of days. You'd have to start at the right time to get there. So every morning you would throw a stone in a certain place and keep count of them. In this way you would know when to start. Or you might do it with marks on a stick. I have heard of doing it with beads on a string too. A few, maybe one or two out of the whole tribe, kept time by beads.

726 271 When a war or raiding party scatters, some individuals may lose their way, and they are likely to suffer from lack of water. Certain aids are therefore taught to everyone:

[824] We are taught, when thirsty and without water, to put a dry stick or stone in the mouth. I have done it lots of times. It starts the saliva and helps you. We melt snow for water when we find some in the mountains. Different kinds of cactus are used when we are in the flats. We chew the inner parts of the cactus for thirst. No matter how hot the weather is, that is always cool. Barrel cactus saved many people too. To get the water you knock the top off. There is water in there; it's like a watermelon. To get the water, you have to squeeze the pulp. And we get rain water from mescal. This plant holds water [in the basal leaves]. The animals get water from these. The deer and horses drink from them. In the south the big ones grow. To drink, the man uses a reed or something hollow if he has it and sucks it out.

726 291 [824] In emergencies, improvised footgear must sometimes be made. "When the Chiricahua were caught out on the raid or at war and their moccasins gave out, they took grass and tied it to their feet with two or three strips of yucca."

726 157 The warrior has little respect for a senseless sacrifice of life, but when he is brought to bay he is capable of furious resistance:

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727 535 786 There is no evidence that conventional morality is totally discarded at this time, but there are suggestions that more freedom than usual is allowed:

> The dancing may go on for two, three, or four days. There is much feasting. Some people are eating, others are dancing. There are many marriages during this period. The Chiricahua, when they were captured and taken to Mexico, noticed that, when the Mexican people had a big victory, they always celebrated by dancing and marrying and having a good time. To get even with them, the Chiricahua turn their victories into a celebration and a dancing and marrying time. Many young men take advantage of the occasion.

727 961 [783] [775] [789] Thoughts of death are not permitted to interfere with the happy mood: "Dead warriors are not mentioned in the songs, and the deaths are in no way formally announced. When the war party returns, the members state the news of the casualties privately." There is no general purifying rite for those who have come in contact with corpses during the fighting. The use by some of "ghost medicine" to stave off evil effects is "an individual matter; they don't do it in a bunch."

462 222 THE GATHERING AND UTILIZATION OF WILD FOOD PLANTS

The responsibility of exploiting the wild-plant resources of the region falls to the women:

[512] While the man is hunting, the woman gets up before sunrise, builds the fire if the man hasn't already done so, and cooks the morning meal, using meat if there is some, vegetables if not. Then she goes out to gather seeds or plants, leaving the small children with another woman. She gathers yucca fruit, piñon nuts, or whatever is in season and carries it all home to prepare.

Gathering, preparing, and storing fruits and vegetables provide a continual round of labor as the women follow the natural harvests:

[251] In spring they go out for mescal. They keep going for it for some time. They get plenty of it and store it up. By the time that is done they can go out after the first acorns and bring them in and store them in bags. Then the yucca fruit and the sumac berries and other things are ready.

821 805 The preoccupation with the growth of wild plants is reflected in the attitude toward the seasons and in the names of the principal time periods. Besides the four seasons, six time periods, beginning with the first signs of spring, divide the year. Their

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names, in order, are: "Little Eagles," "Many Leaves," "Large Leaves," "Large Fruit," "Earth Is Reddish Brown," and "Ghost Face." "Little Eagles" refers to early spring; "Many Leaves" covers the period of late spring and early summer; "Large Leaves" is midsummer; "Large Fruit" (some call this period "Thick with Fruit") designates the harvest time of late summer and early fall. By late fall the hills assume a color for which the term, "Earth Is Reddish-Brown" seems appropriate. Dread of the lifeless winter is expressed in the name, "Ghost Face." The entire year is called "one harvest." "Ten years ago would be ten harvests ago." Periods of time shorter than the six divisions with descriptive names are reckoned from new moon to new moon. "You say so many days from the beginning of the new moon," or, "So many new moons ago."

If food is to be gathered near home, the woman takes her large burden basket and works alone or with her daughter or sister. "They have a little jug to carry drinking water in while they are away from camp. Often they stay out all day. They eat any time they care to." When a long journey is necessary, a larger party of women will set out together. "They go in groups of six or so and keep their finds separately." Should the destination be so distant that the group cannot hope to return for some days, men or youths go along to protect them and to assist in the heavy work.

Through most of the winter and until mid-spring the household must depend on stored vegetables saved from the preceding year. But in the spring the narrow-leafed yucca sends up a central stem which is gathered while it is still green, tender, and without blossoms. Lengths of the stalk are placed on a bed of embers and roasted until they are soft. The charred outer surface is peeled, and the stalks are eaten without further preparation. Thicker stalks are sometimes roasted in an underground oven. A hole is dug in the earth (one is described as four feet long and three and a half feet deep) and a fire is kindled in it. Stones are heated by placing them on top of the burning wood, and the oven is lined with them. The woman peels the pieces of stalk, pounds them or cuts them in half, places them on the

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484 [765] [513] were in use, for, if some member of the family should die and the bed is not taken apart in this manner, it would be at the last camp site as it was when it was used by this dead person and would remind others of the user. This causes sorrow to friends and relatives.

821 805 There are a number of methods for reckoning time, so that movements and meetings may be planned and ceremonies performed according to a schedule:

> During the day, time is judged by the shadows caused by the sun. It is noon when the shadow drops just under you. Some people place a stick upright in the ground and watch the movement of the shadow to figure out the time of day. Another way is to note how many fingers the sun is above the horizon. On cloudy days you have to guess at the position of the sun.
>
> We notice the shortening of the days as winter gets near. As soon as the days begin to lengthen, we say, "[the sun] has begun to move back upward."
>
> During the night we tell time by the position of the moon and the morning star. In wintertime the morning star gets as high as halfway between the horizon and the zenith. When it is in this position, it is nearly morning.

The Big Dipper is used in telling time at night. "As its stars 'spin around' it is possible to tell the passage of the night by whether the cup is turned or not." "The Dipper turns around and faces down; this takes all night." Another group of stars consulted for the time of night is the Pleiades. "You can see it early in the evening in winter in the east. When it is high, morning is near."

821 Stars that appear at certain seasons are noted. "There is a star that is right straight up in the summer. We call it 'rock bed' after the rocks at the bottom of the mescal pit."

264 Members of the household usually eat two meals together, although sometimes individuals eat during the day as they get hungry and gather for an evening meal only:

> We never followed the three-meals-a-day idea at home or away. Even in the morning there wasn't a regular meal unless there was meat that had to be boiled and eaten warm. Then we would eat together for convenience. Otherwise there [178] was no system. Three meals a day is recent. At home, in everyday life, the women eat with the men, but at social dances and feasts they do not.

[412] [824] Each person helps himself from a common container, using his fingers for solid foods and a yucca-blade spoon for liquids. Though "it is considered impolite to make a noise while eating,"

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painted sides of the other staves fall uppermost. If the long stave crosses the center of the rock, it counts one hundred; if it stays on the rock but is at either side of the center, it is worth but fifty. Of the other staves, the yellow one counts twelve points if the painted side shows, six if the unpainted surface is up. The others earn an agreed amount if the painted surfaces face upward, but score nothing if the plain surfaces show. This game can be played by men or women but, like the others, is most often played by the women.

More tradition, song, and ceremony center around the moccasin game than about any other form of adult recreation. It is the only game with which a major myth is connected; it was the game played in the beginning of the world at the Mogollon Mountains when the birds were pitted against the four-footed animals and monsters to determine whether there should be daylight. The manner in which the game is conducted now is intended to be a faithful duplication of that first contest.

The moccasin game is played only in the winter and only at night, until daybreak. If they play beyond daybreak, they have to paint their faces black. The story of the first moccasin game is told just at night and in winter. They say, "If you tell this story in summer, you will see bad animals like the rattlesnake." You have to be careful about the songs of the game too. You can't sing them in the summertime, for a snake will bite you if you do. In the wintertime you can sing them in the day or at night. In the winter there are no snakes around; that's why.

Even snow has a song in the moccasin game. The people don't like to hear the snow song before the real cold weather. It brings snow, they think. They got after me because I sang it the other day.

Men and women join to make an exciting occasion of the game. Arrangements for playing it are informal. "If I wanted to have that game tonight, I'd say to someone, 'Let's play the moccasin game tonight.' I'd get my friends, and he'd get his. Each man wants to have good singers."

To play the game the members of the two teams gather and face each other on opposite sides of a fire that has been kindled at a level place. Each of the groups arranges a row of four "moccasins" in which the bone is to be hidden. "We usually do not use real moccasins for this game but just make four holes. After

2: Castetter and Opler N, E-5 (1931-1934)1936
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CHIRICAHUA
MESCALERO

The native ideology concerning plants illustrates this conception of the objects of the natural world and the care taken to handle them properly. A plant with smaller ones of the same kind surrounding it is called "a mother and her children." A dried tree is known as "an old lady with grey hair." Some plants are "brother" or "sister" to others. Sotol is considered a male, the "brother" of *Yucca glauca*, the female element of this particular combination. Therefore the transverse pieces at the back of the cradle-board must be made of sotol stalk when the child for whom the cradle is designed is a male, and of yucca when it is being prepared for a baby girl. Likewise is this distinction kept in mind when the fire-drill is fashioned, the hearth being then of the yucca and the drill of sotol. Whenever an Apache digs up a root to be used for medicinal or ceremonial purposes, he always prays and puts the top of the plant back in the hole.

Life and conscious aims are attributed to natural forces as well. The Apache conception of thunder will serve as an example. Thunder is thought of as people and thunderclaps are the voices and shouting of these people. Lightning is the arrow of the thunder people and these arrows reach the earth as the elongated flints which the Apache find throughout their territory. At one time the thunder people hunted for the Apache and slew deer for them with these arrows. But those days are past and now the arrows of the thunder people are reserved for any who act disrespectfully to the thunder people or otherwise disobey the injunctions of Apache life. When the lightning flashes, the Apache says, "Let it be well, my brother Lightning," or "Strike high, my brother." When the lightning hits close the relationship is altered to make the prayer more appealing and the Apache says:

> Continue in a good way.
> Be kind as you go through;
> Do not frighten these poor people;
> My grandfather, let it be well;
> Don't frighten us poor people.

2: Castetter and Opler N, E-5 (1931-1934)1936
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MESCALERO

821 784 776 Space does not permit a full discussion of the restrictions in food, speech, and even in the color of objects displayed during a storm, which are obeyed in order to appease the thunder people. But enough has been given, perhaps, to demonstrate that the Apache conceive of this natural force as alive and personified.

825 The same characterization attaches to insects and animals. To kill a spider will bring retaliation by his fellows. Therefore it is customary when an Apache has inadvertently stepped on a spider for him to say, "So-and-So killed you," [648] naming someone he especially dislikes. During the wars with the United States soldiers a favorite remark was, "Washington did it," when such a mishap occurred. The [753] malice of a mistreated horse or dog was said to result in serious consequences, and the ants were said to afflict anyone with bladder stones who urinated in or near their hills.

825 224 The extent to which it was thought necessary to go in order to win the approval and co-operation of the animal world is clearly indicated in hunting practices. The customs pertaining to the hunting of deer will serve as an example. [824] The deer are said to be sensitive to certain plants, such as wild onions and osha, and will hide from a hunter who digs them up or eats them immediately before the hunt. To eat 825 224 784 [264] before leaving for the hunt would be to forfeit any chance of success; even if there is an abundance of food at hand, the hunter must go out hungry, for the deer are not likely to take pity on a full stomach and reveal themselves. When the kill is made, the head must be turned to the east, and, in butchering, the carcass may never be straddled, nor may the hunter walk on the east side past the head. The lower end of the big intestine must be left for Raven. The eyes must be kept from Raven till the meat is brought in, otherwise, the game would not be fit for consumption. If a hunter should [787] be unable to find or kill deer for some time, he would assume that he had been careless in one of these or similar particulars and would go to a man who has a ceremony from deer in order to learn what he had done "against" the deer and how to correct matters.

2: Castetter and Opler N, E-5 (1931-1934)1936
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252 [412] to chop off the leaves, two being left for tying the crowns together, thus making transportation more convenient. The naked crowns are bulbous, white in color, and from one to two feet in circumference.

Pits in which the crowns are baked are about ten to twelve feet in diameter and three or four feet deep, lined with large flat rocks. On the largest rock, which is placed in the center, a cross is made with black ashes. Rocks are piled on the flat stones, but care is always taken that the 252 824 top shall be level. Upon this, oak *(Quercus* sp.) and juniper wood *(Juniperus* sp.) are placed. Before the sun comes up this is set on fire and by noon the fire has died down.

On these hot stones is laid moist grass, such as bunch-grass *(Sporobolus airoides)*, side-oats grama *(Bouteloua curtipendula)*, Texan crab-grass *(Schedonardus paniculatus)*, big blue-stem *(Andropogon furcatus)*, mesquite grass *(Muhlenbergia wrightii)*, marsh foxtail *(Alopecurus aristulatus)*, *Muhlenbergia neomexicana*, or the leaves of bear grass *(Nolina microcarpa)*, but bear grass is usually preferred since it does not burn readily. The largest mescal [788] crown is selected and a cross made on it with tule or cat-tail pollen *(Typha latifolia)*, when this is available, the pollen always being placed on the crown from East to West and 252 from North to South. The Indians then pray. Holding the [782] large crown toward the opening of the pit four times, they toss it in and throw the other crowns in after it. Next they have the youngest child present stand at the east of the pit and throw four stones into it. It should be made clear that this little ceremony held at the time of baking varies among different family groups and the above description should be regarded as one of a type rather than a fixed performance. After the mescal has been covered with the long leaves of bear grass and the whole with earth to a depth sufficient to prevent steam from escaping, the crowns are allowed to bake the rest of the day and all night. Early in the morning the [27] pit is opened and a crown examined and eaten. The pit is [784] again closed and the Indians refrain from drinking until [821] noon of this day so as to prevent rain.

4:Opler E-5 (1931-1937) 1947
NT8 Eastern Apache NT8
Chiricahua

756 778 787 825 A real shaman is one who considers that something talks to him, that he has a ceremony through sun, moon, star, lightning, or cyclone. I hear many say this. I said to one woman, "I hear you are a shaman." "Yes," she said, "the horse gives me power to do supernatural things. The one who speaks to me, the horse, lays down the rules." Some people, when they say "the one who speaks to me," may be talking of the spider, the deer, or the coyote. Geronimo sang coyote songs and had curing power from Coyote.

778 825 787 Power is obtained from all the different animals and birds, from the coyote, cattle, horse, and other things. They all have songs and they all have ceremonies. The Chiricahua get power from Crow, Eagle, Humming Bird, Cardinal, and other birds too. They used to say that power talked to them all the time, but you don't hear that so much now. Wolf power makes you strong. Bear power makes you strong too. Some get power from the sun and moon also. When you get it from these you can see all over the world, they say. These shine on everything in the world; that's why. And Morning Star and Evening Star are great things too, they say.

821 778

In the old times there were those who believed they had power from the stars, moon, sun, wind, and clouds. Many believed that these are the best source of power. People can get power from the whirlwind too; the whirlwind has life. All these things are prayed to, and pollen is thrown to them by those who know them. All the stars that are recognized are thought of as personalities, embodying someone who has supernatural power.

[782]

821 825 778 A person can get power from the snake, deer, eagle, hawks, and insects with a stinger. Power also comes from the sun, moon, stars, wind, thunder, and Mountain People, and even from small animals and bugs and ants.

Power can come from lightning, thunder, horse, bear, fox, snake, wind, sun, star, rain, Water Monster, Controller of Water, eagle, crow, insects, owl, and everything you can think of.

Sometimes the power takes the form of an animal . . . a horse, a deer, an antelope, a bear, or any other animal that has four legs, such as a coyote. The deer has life; the horse has life . . .